

# Millennial Star



**City Temple, London**

*Photopress*

*Leaders of the World's Religions Gather There.*

(See page 423)

No. 27, Vol. 99

Thursday, July 8, 1937

Price Two Pence

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# WILL YOU BE AT PRESTON AND ROCHDALE?

JULY 30th-31st — AUGUST 1st-2nd.

Here are a few of the important events on the week-end programme in Lancashire:—

## FRIDAY, JULY 30th—PRESTON

1.0 p.m. Commencement of group pilgrimage to historic scenes in Preston—First Elders' Lodge, Old Cockpit, Vauxhall Chapel, River Ribble.

3.0 p.m. Open air service on banks of River Ribble. Memorial Plaque to be unveiled by President Heber J. Grant.

## SATURDAY, JULY 31st—ROCHDALE

8.0 a.m. General Registration begins.

1.30 p.m. Speech and Music Exhibitions.

3.30 p.m. Rochdale Greys Baseball Game.

8.0 p.m. Pageant in Rochdale Town Hall—"The Everlasting Doors."

*"Be ye lift up, ye everlasting doors; and the King of glory shall come in."*—Psalms 24:7.

## SUNDAY, AUGUST 1st—ROCHDALE

9.0 a.m. Testimony meeting, Town Hall.

11.0 a.m. Town Hall meeting, with Sunday School atmosphere.

2.30 p.m. Town Hall meeting, stressing M.I.A. and Primary.

6.30 p.m. General meeting in Town Hall. President Grant will be the featured speaker, as well as the Mission Authorities. Special musical numbers.

## MONDAY, AUGUST 2nd—ROCHDALE

9.0 a.m. M.I.A. awards.

10.0 a.m. Institute meetings.

2.0 p.m. Sports Events. Huge demonstration, with mass formations, and special presentations to the General Authorities.

7.0—12.0 p.m. Grand Centennial Ball, in Carlton Ball Room.

(Exhibitions of Gleaner, Bee Hive, Relief Society and Genealogical Departments will be displayed during the entire conference in Rochdale Branch Chapel.)

## SEND YOUR RESERVATIONS TO:--

THE EXECUTIVE SECRETARY,

5, Gordon Square,

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# THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

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Thursday, July 8, 1937

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JOSEPH J. CANNON  
Publisher  
RICHARD R. LYMAN  
Editor  
PARRY D. SORENSEN  
Associate-Editor

5 Gordon Square, London, W.C.1, England

Museum 1354

*"Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich."*—*Doctrine and Covenants 11: 7.*

	Page
<b>CONTENTS</b>	
<b>EDITORIALS—</b>	
Britain's Gift to the Church by <i>Alice Louise Reynolds</i>	424
The Light of Faith by <i>J. Reuben Clark, Jr.</i>	425
<b>CHURCH FEATURES—</b>	
The Prophet and World Unity <span style="padding-left: 100px;">by <i>Elder John Henry Evans</i></span>	418
At The World Fellowship of Faiths - - - -	423
<b>SPECIAL FEATURES—</b>	
Hope Chests by <i>Elder Harrison R. Merrill</i> - - -	421
A Witness of Divine Truth by <i>Elder Parry D. Sorensen</i>	426
The Everlasting Doors - - - -	429
<b>POETRY—</b>	
Mother—Friend - - - -	430
<b>DEPARTMENTS—</b>	
News of the Church - - - -	430
Of Current Interest - - - -	431
From the Mission Field - - - -	432

## THIS WEEK'S COVER—

City Temple, on Holborn Viaduct, in the heart of London's business section, is shown on this week's cover. It is in this building and at Whitfield's Institute that the International Assembly of the World Fellowship of Faiths is being held from July 7th to 17th.

Among the fifty-four speakers from nine different countries who represent most of the major religions of the world is President Richard R. Lyman, who will address the International Assembly on Saturday evening, July 17th, on the subject: "The Missionary System of the Mormon Church as a Factor in the Peace of the World and International Understanding."



## THE PROPHET AND WORLD UNITY

By ELDER JOHN HENRY EVANS



AMONG the dreams of poets, philosophers, and prophets, none has been more persistent and longed-for by them than their dream of world unity. But division has continued—national, racial, social, and religious. And this dream is very little nearer now than it was a hundred, two hundred, or a thousand years ago, except in the smaller matters.

According to the estimate made by the League of Nations in 1930 there are two billion people on this earth. These are distributed over the continents as follows: Asia, nine hundred and fifty million; Europe, five hundred and fifty million; the

two Americas, two hundred and thirty million; Africa, one hundred and fifty million; and Australia, seven million. Every day one hundred and fifty thousand persons are born, and one hundred thousand persons die. Since 1927 the population of the earth has increased at the rate of thirty million a year.

It is not, of course, desirable or necessary to world unity that all the present races shall unite to form a new group, nor that present national boundaries shall be broken down between nations. World Unity contemplates the adoption of the principle of co-operation in the place of the principle of competition and rivalry. And this is not too much to hope for.

Somehow religion, more than anything else, has the power to break down the barriers between persons and between nations. Perhaps there is nothing in all Christian history that better illustrates the power of religion to efface national bitterness than is to be found in the Book of Mormon. All readers of that book will recall the traditional hatred between the Nephites and the Lamanites. For six hundred years the two had been at each other's throats, the latter in attack and the former in defence. Yet, when Christ appeared on the American continent, the two ancient enemies united and became one people for the period of more than two hundred years. It was the spirit of religion that accomplished this apparently impossible task.

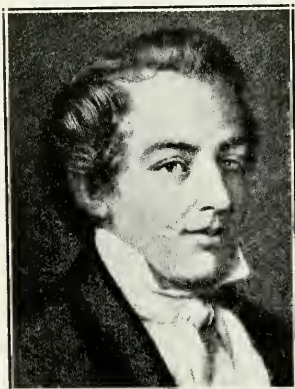
Mormonism is not a sect. That is, it was never a part of another church and therefore broken off from it. Mormonism is not a church merely. To be sure, it is a church in that it is an organization effected for religious purposes. But it is not just another church. Mormonism is a religion. That is, it is a set of principles based in the religious spirit. But, as already suggested, it is more than a religion. It is a Way of Life in the best and highest sense, and includes some elemental ideas, applicable in any situation that may arise. We

should, therefore, form the habit of thinking of Mormonism, not as a local religious order, but rather as a world religion, destined to change mankind in every country. That is the high mission which was given to it in the very beginning.

Joseph Smith always viewed the race as one. All those who had lived on the earth, who were then here, and who might come here till the end of time, were sons and daughters of God, in the sense that they were spiritually begotten by him; and this regardless of whether their skin was white or brown or black. In a very literal meaning they were brothers and sisters under the skin. To the members of the Church the phrase "our Father" and the phrase "the human family" were more a matter of fact, more pregnant with significance than could possibly be to those who did not believe in a pre-earth world of the spirit, in a planned salvation for the whole race. For Latter-day Saints, during the past one hundred years, have bodily proclaimed this intimate truth in almost every quarter of the world. To them, too, the spirits who were

assigned to this earth in the beginning are numbered. There was a beginning and there will be an end to the migration of spirits from the pre-earth sphere to this earth; but they are all brothers and sisters in a very real sense.

All men, except the sons of perdition, will be saved. Salvation in this universal sense means that they will be raised from the dead in the due time of the Lord. This was a new doctrine when it was first announced, and it is still a new doctrine, as compared with what other Christians teach. Not all, however, will be "exalted" in the world that is to come. For there are three "kingdoms" in the scheme of the Gospel—the telestial, the terrestrial,



Joseph Smith

and the celestial. The celestial is the highest. What is known as the "plan" of the Gospel, preached by Christ and Joseph Smith, prepares one for the celestial kingdom. It is to this realm of the next world that faith, repentance, baptism, and confirmation by the laying on of hands for the reception of the Holy Ghost, with a subsequent life of good deeds, are necessary.

But every one will have the opportunity of hearing and receiving or rejecting the principles and ordinances of salvation in the special, or restricted sense—that is, of exaltation, of entrance into the celestial kingdom. Some may hear these Gospel principles preached in this mortal life; others, perhaps the majority of the human family, will have that opportunity in the spirit world, the world between this life and the time of resurrection. For "there is a spirit in man," which is capable of thinking, willing, and choosing in the world of the spirit as well as in the world of the flesh; and to this spirit the Gospel is preached, whether in mortality or after death.

This world of the spirit, or Paradise, is spoken of in the New Testament; so also is the work of ministering to the spirits there (Luke 23:43; I Peter 3:18-20 and 4:6). But the idea is made much clearer by Joseph Smith in what we know as the "vision of the three glories." (Doctrine and Covenants, Section 76).

Of necessity, therefore, Mormonism has been a missionary faith. It could not be otherwise. Where there is no missionary spirit, there is no Christianity in the actual sense. First, the "honest in heart" have to be gathered; and, second, the "wicked" have to be warned. For this is an age of repentance and of judgment. Here are some of the passages referred to:

Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day. . . . And you must preach unto the world, saying: You must repent and be baptized, in the name of Jesus Christ; for all men must repent and be baptized, not only men, but women, and children who have arrived at the years of accountability.—D. & C. 18: 24-42

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbour. Therefore, they are left without excuse, and their sins are upon their own heads. He that seeketh me early shall find me, and shall not be forsaken.—D. & C. 88:81-83.

Thus saith the Lord, unto the elders of this Church. . . . With some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of men. Mine anger is kindled against such. And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have.—D. & C. 60:1-3.

**T**hus in the very beginning of the Church, the responsibility of preaching repentance and uttering a warning voice was put clearly on all those who belonged to the organization.

In accordance with this responsibility the Church has maintained a missionary system. It comprises, in the main both men and women. They are called from the office of the First Presidency of the Church, and work under the direction of the Twelve Apostles. The missionaries travel at their own expense or the expense of their relatives—usually their parents. For the great majority of them nowadays are young. For many years there have been two thousand missionaries, on an average, in the field. This does not, of course, include the missionaries in the various stakes of the Church, of whom there were, in 1933, something like fifteen hundred.

The religion which Joseph Smith established, under God, therefore, is not a sect, nor a mere church, but a religion, intended to cover all mankind from the very beginning of time, because it has some elemental truths at its foundation. Not, of course, that these are new. On the contrary, they are as old as the earth. They have only been, for the most part, revealed anew to man in this age of the world. For Joseph the Prophet was a restorer. These principles being eternal, all men must obey them, in order to enter the celestial kingdom of God. And so the Church's missionary system not only covers the inhabitants of this world of mortality, but extends into the world of the spirit. In it is seen the grand scale of the true Christian religion—which the Prophet Daniel saw as the little stone which rolled forth and filled the whole earth, bringing truth and unity to it.



## HOPE CHESTS

*By Elder Harrison R. Merrill*

**E**VERY woman at some time in her life has had, either real or imaginary, a Hope Chest. This hope chest, as nearly as I can make out, is a cherished receptacle into which goes from time to time precious things—table linens, quilts, dishes, scarfs—against the coming of the great day.

I have always thought the practice a good one.

I have seen some of those hope chests. Beautiful were they for the fine cedar wood of which they were made and for the wonderful dreams with which they were filled. When a woman marries, these receptacles of the dreams of the future often become store-places of the treasures of the past. That is as it should be, no doubt. Dreams have come true, and the memories of their fruition are dear.

At that time a different kind of hope chest takes the place of those made of wood. It is a tiny little head out of which



look two precious eyes, one on either side of a promising prominence which may some day be a reasonably well-shaped nose above a rose-bud mouth.

The girl who once dreamed over her precious linen and silk now dreams over her treasure of flesh and blood. She knows that wrapped mysteriously somewhere in the tiny head is a brain out of which someday must grow a personality. She knows how delicate is the mechanism if it is a mechanism, how susceptible it is to impressions. That is, she

knows—if she is a wise little dreamer with dreams still unmaterialized—dreams of a beautiful, well-mannered girl who will grow into a responsible, sensible woman, or of a splendid boy who may someday be a president.

Unfortunately, on account of the eagerness of that little brain for materials upon which to feed, many a word, or look, or act goes into the little "hope chest" unknown to the fond mother. On the other hand, she often consciously attempts to slip something into the child's mind and thinks she has done so when in reality it has glanced aside or has been smothered by some other interest.

Every fond mother, I hope, when she looks at sonny or daughter sees in him or her a community leader, a wielder of influence in his set. However, many a parent acts as if she expects the influence to be a bad influence. She tells son or daughter how to act and then acts herself in a contrary manner expecting her words to take effect and her acts not to.

I stand astonished and amazed and subdued in the presence of a baby—anybody's baby. That is the amazing thing—

anybody's baby! For some of the least promising have become wonders of the world, and some of the most promising, the disappointment of parents and the world alike. For instance, who could have dreamed that the slave's child hidden away in the bullrushes would one day become one of the world's great leaders and law-givers; who could have foretold that the little hope chest in the three-sided Kentucky cabin would be done in heroic size in marble and would sit forever enshrined both in his country's capital and in the hearts of his countrymen.



Of course, the old argument still goes on, the old question is still asked: How much which went to make Lincoln what he was, was born in him; how much was put in him by his teachings and environment? No one as yet can answer the question definitely, but certainly we have enough data to indicate that environment is important. Lincoln came out boldly and declared: "All that I am and all that I ever hope to be, I owe to my angel mother." Since she died when he was nine, she must have taken great pains with her little Kentucky "hope chest." What a dream come true was he!

A mother is on the spot, if I may be allowed to use a slang term. Though undoubtedly she is not responsible for all of the heterogeneous ideas that get stored up in her loved "hope chests," she is responsible for many of them. She may have been entirely innocent, ignorantly innocent, when she gave a twist to a child's thinking which someday lead to disaster; but nature, unfortunately, does not excuse the innocent. No matter how innocent one is of the damage that will be done by laying a hand on a hot stove, he will be burned if he does it.

These little "hope chests" are so sponge-like in their nature, so absorbent, that they will sop up everything that comes their way. It is a wise mother who goes through the little "chest" occasionally to see what has gone into it and then wisely to remove some of the rubbish before damage is done.

Perhaps the child as he grows becomes too acquisitive, he "finds things" every once in a while—bringing home tops and marbles and markers which he has "found" somewhere. Little acts like those often betray the contents of the "hope chest."

Mary saw her boy at play; she heard His words, and treasured His deeds and His words in her heart, for they were good deeds, good words. I wonder if she ever had to remove little warped ideas that got in her son's mind? Some people would cry "Sacrilege!" But Paul said, "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal sal-



vation unto all them that obey him." (He brews 5: 8-9). Now, I am certain I have rambled far enough for my readers to get some inkling of what I have been trying to say. It is merely this: When a girl marries, her old hope chest of wood is replaced by little, but much more precious ones of flesh and bone and brain, and that if she is a normal mother she has



great dreams for the little ones; she sees them in important places as good men and women, and consequently she prayerfully goes about the joyous task of filling those little "hope chests" with proper things—ideas which made and build the world as well as the personality. When the time arrives, she sends them to school and Sunday School for further cramming. I have tried to say that we cannot always get the things we want into those little "hope chests"; that often unknown to us, we put ideas in which will cause trouble if by wise methods they are not removed before a character is warped.

My suggestion on how to fill a hope chest of this kind may not be worth much, but here it is: I think the mother, and the father, too, for that matter, should live a normal genuine life without artifice or show. They should know that living the good life is the only way under heaven to teach the good life. They should set their standards by their way of life and expect their children to live according to those standards, not according to what they teach.

Dr. George H. Brimhall used to quote the lines, "Your actions speak with such a loud voice I cannot hear your words."

Hope chests, yes—and how precious they are when properly filled with solid, sane ideas which make and remake the world.

#### AT THE WORLD FELLOWSHIP OF FAITHS

**F**IFTY-four religious leaders from nine different countries will speak at sessions of the International Assembly of the World Fellowship of Faiths which began in London, Wednesday, July 7th, and will continue until July 17th.

Speaker at the final session of the Assembly on Saturday evening, July 17th, will be President Richard R. Lyman. His subject is: "The Missionary System of the Mormon Church as a Factor in the Peace of the World and International Understanding." On the same evening, other speakers will be Governor J. A. A. Burnquist, former governor of the State of Minnesota from 1915 to 1921, whose subject is "Peace Through Governmental Action." Reverend Ivan Lee Holt, president of the Federal Council, Churches of Christ in America, speaking on "World Peace and Progress Prompted by the Federal Council of the Churches of Christ in America," and Mary Church Terrell, the leading coloured woman of America, discussing the subject of "Progress and Problems of the Coloured Women of the United States."

Meetings will be held at the City Temple, Holborn Viaduct, and Whitfields Institute. President Heber J. Grant was also invited to address the opening of the International Assembly along with Dr. Frank N. D. Buchman, Leader of the Oxford Group, Sir Mohammad Zafullah Khan, the Right Honourable Lord Melchett and Madame Clarence Gasque, but was unable to accept because he is touring the Continent at the present time.

THURSDAY, JULY 8, 1937

EDITORIAL

**BRITAIN'S GIFT TO THE CHURCH**

For centuries the spiritual and cultural leadership of Europe has been recognized in all civilized countries. And, interestingly enough, it is possible to recognize the manner in which many nations have made their contributions. For instance, Germany has led in great musicians. Its composers rank first for they have given to us the compositions that are the world's greatest heritage in music. Italy is noted for the number and genius of its painters. The works of the Italian masters are found in galleries of importance the world over. France, among nations, has been conspicuous for its output in many lines of art and today leads the world in decorative art.

Great Britain has made its contribution; it is distinguished for the number and quality of its great writers and great speakers. From Chaucer to Sir James Barrie, who passed so recently, Britain has given to the world an astonishing number of great poets, essayists, novelists, and playwrights. In the nineteenth century even the scientists of Great Britain were esteemed as men of letters as well as men of science, and while literature is perhaps Great Britain's greatest contribution to the culture of the world it has always been noted for its public speakers. Orators of the first rank have graced the parliament and pulpit of Great Britain over an extended period of time.

We are particularly happy to make record of outstanding cultural contributors of the British, because persons gifted as writers and public speakers have been conspicuous among the converts of Great Britain who have made their home in Zion and helped build up the Church in the spot that President Brigham Young designated as "the place." Among the valued writers of the Church Great Britain gave us John Taylor, author of hymns and tracts who became the third president of the Church. George Q. Cannon who served in the Presidency of the Church for many years was an editor, biographer, historian and publisher. Charles W. Penrose who like George Q. Cannon served in the Presidency of the Church, wrote hymns and missionary tracts and was an editor. John Nicholson was an editor and wrote hymns and pamphlets. George Reynolds who made a speciality of writings on the Book of Mormon gave to the Church a complete concordance of the Book of Mormon. James E. Talmage was author of

**Foremost of Church Writers** a number of books, some on science but most of them on religion. Brigham H. Roberts in connection with other works has given us a history of the Church that may justly be called a Mormon classic. To the

list of writers of hymns should be added the names of John Jaques, Henry W. Naisbeth, William Willis, John Lyon, Evan Stephens who often wrote both the words and the music, William Fowler, and Ruth May Fox, who stands to-day at the head of the Young Women's Mutual Improvement Association of the Church. May Anderson, Superintendent of the Primary Association of the Church, edits the *Children's Friend*. Added to these we have a group of writers only once removed whose parent or parents were British. In this class we name Orson F. Whitney, poet and historian; John Henry Evans and Mary Connelley. Any one interested in this list will recognize among the descendants of the persons named a goodly number who are carrying on the family tradition. Other names doubtless would be included in a more extended survey.

Among those who have made a record as public speakers are George Q. Cannon, Charles W. Penrose, James E. Talmage, Brigham H. Roberts, all born in Great Britain, and men like Senator William H. King, and David O. McKay who are only once removed from the land of their forbears. These men have expounded the Gospel with force and eloquence; they have made addresses on special State and National occasions and at less important times. To this list we wish to add Ruth May Fox, whose fervency and sincerity and flow of language has made her a speaker of influence everywhere.

Anyone acquainted with the history of the Church will recognize among the persons mentioned in this article poets, hymn writers, and historians of the first rank in the Church. We would call attention to the unusual number of hymn writers. Then, too, we all recognize in the list not only journalists, and writers on religion, but many of the most effective and finished speakers of the Church of Jesus Christ of Latter-day Saints.—ALICE LOUISE REYNOLDS.

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## THE LIGHT OF FAITH

Every human being is born with the light of faith kindled in his heart as on an altar. The Lord sees that that light burns, during the period before we are accountable. When accountability comes then each of us determines how we shall feed and care for that light. If we shall live righteously that light will glow until it suffuses the whole body, giving it health and strength and spiritual light as well as bodily health. If we shall live unrighteously, that light will dwindle and finally almost flicker out. Yet it is my hope and my belief that the Lord never permits the light of faith wholly to be extinguished in any human heart, however faint the light may glow. The Lord has provided that there shall still be there a spark which, with teaching, with the spirit of righteousness, with love, with tenderness, with example, with living the Gospel, shall brighten again, however darkened the mind may have been. And if we shall fail so to reach those amongst us whose faith has dwindled low, we shall fail in one of the main things which the Lord expects at our hands.—J. REUBEN CLARK, JR.



## A WITNESS OF DIVINE TRUTH

*By Elder Parry D. Sorensen*

**A** COBBLESTONE farm house near Palmyra, New York, a building rich in traditional significance to Mormonism, was purchased last month by the Church to become a permanent memorial to a man who played an important part in the translation of the Book of Mormon and who furnished the money to print the first edition of that sacred book more than a century ago.

That man is Martin Harris, one of the three witnesses to the Book of Mormon, and the cobblestone farm house was his home, which he mortgaged, along with his 240 acre farm, to defray the printing cost of the Book of Mormon. It was sixty-two years ago, on July 10th, 1875, that Martin Harris died in Clarkston, Utah, at the age of 92, thus bringing to close an eventful and unusual life. Let us recall a few of his experiences.



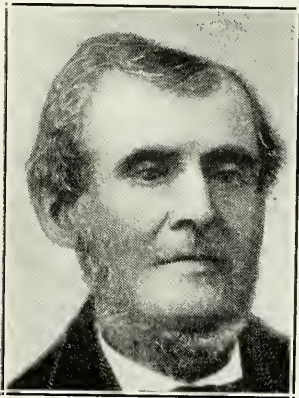
**The Martin Harris Farm near Palmyra**  
*It has now been acquired by the Church.*

In front of the cobblestone house is a well which was dug by Joseph Smith, Sr., and Hyrum Smith, father and older brother of the Prophet Joseph Smith. It was while the well was being dug that Martin Harris learned of the boy prophet to whom the Golden Plates of the Book of Mormon had been revealed and delivered. He soon went to visit Joseph at Harmony, Pennsylvania, to learn more about his work. Joseph had copied a few characters from the Golden Plates and translated them. Martin Harris took the copied characters and translation to New York City, showed them to two well-known authorities on ancient languages, became convinced of their authenticity, and then returned to Harmony and began to act as the Prophet's scribe in translating the Book of Mormon.

Doubts began creeping into Martin Harris's mind concerning the young prophet and the Golden Plates he was translating. Many had said that the whole business was a fake, and that Joseph Smith merely conjured up the sentences which he dictated to his scribe. But shortly after becoming the Prophet's scribe, he had an opportunity to put these false rumours to rest. Joseph possessed a seer stone, by which he was enabled to translate the Plates as well as he could from the Urim

and Thummim, which had been delivered with the Plates. After the two had translated continually for several hours, they would go down to the river and exercise by throwing stones out into the water. On one occasion, Martin found a stone on the river bank very much resembling the seer stone used for translating. Before he and the Prophet resumed their translating, he replaced the seer stone with the one he had found by the river. Instead of beginning at once to dictate, as he always did, Joseph sat gazing intently at the fake stone, not uttering a word. Finally he exclaimed: "Martin, what is the matter? All is as dark as Egypt!"

Martin then explained what he had done, and the Prophet asked him the reason for doing so. "To stop the mouths of fools who have told me that you have learned those sentences and are merely repeating them to me," came the reply.



Martin Harris

After part of the Book of Mormon had been translated, Oliver Cowdery became the Prophet's scribe, and upon completion of the sacred volume, Martin Harris, along with Cowdery and David Whitmer, was called by revelation to be one of the three witnesses to the Book of Mormon. Their testimony is contained in the front of every copy. Harris also mortgaged his farm and furnished £600 to defray the cost of printing the first edition.

Shortly after the Church was organized in 1830, Martin Harris was baptized and became an active member. He was ordained a High Priest, and assisted in electing, ordaining and instructing the first Council of Twelve Apostles. But after the Church headquarters had been moved westward from Kirtland, Ohio, to Missouri and Illinois, he remained in Kirtland and became detached from the Church and embittered against it for many years.

Then, about 1870, a Mormon Elder returning from a mission, decided to visit Kirtland and see the temple there, the first one to be built in the latter-day dispensation. Remaining overnight at a little inn, the next morning he told the keeper of his desire to see the temple, and asked to whom he should apply for admittance. He was informed that an old man by the name of Harris—Martin Harris—who lived across the street from the temple, had the key.

The Elder went to the house, and an old man, bent with the years, answered his knock. "I am a Mormon Elder, returning from a mission," he greeted him. "I have a great desire to see the temple and am informed that you have the key.

Somewhat impatient, the old man replied, "I care nothing for you nor your people."

"I am sure you are misinformed," the missionary volunteered.

"Misinformed? Not at all. You should be ashamed of yourself to be associated with such people."

"Really, I had not intended to bring about such a conversation. All I want to see is the temple."

The old man took his visitor across the street and showed him through the temple, continuing to berate the Latter-day Saints to the fullest extent of his ability. As they reached the basement, with the sun sending its rays through the window directly upon Martin Harris, the missionary said to him: "I suppose that inasmuch as you so thoroughly dislike the Mormon people, you are prepared to deny your testimony contained in the Book of Mormon."

Rising to the full height of his stature, the 88-year old man vigorously replied: "Boy, as there is a God in heaven and as the sun shines, every word I have said in that testimony is true."

Their visit completed, the pair returned across the street. "Why don't you come out to Utah and learn for yourself?" the missionary asked him, "You are misinformed." After much discussion, the old man admitted that he did not have the means for such a trip. Asked if he would permit the money to be sent him, Martin Harris finally responded:

"I will go to Utah with the understanding that you send me a return ticket, because I don't propose to stay among the Mormons."

**M**artin Harris got the return ticket, but never used part of it. He came to Salt Lake City, was re-baptized and restored to full fellowship in the Church. Before an audience that filled the great Tabernacle to capacity he spoke at the General Conference and bore his fervent testimony to the Divinity of the Book of Mormon. During the journey from Kirtland to Salt Lake City he stopped along the way to bear similar testimony to large groups of members and non-members alike. In Salt Lake City and Utah he did the same on numerous occasions.

After being re-baptized, Martin Harris received his endowments and also had vicarious work performed for his departed ancestors, that they might reap the benefits of accepting the Gospel in the Spirit World. For the remaining few years of his life, he lived with his son, Martin Harris, Jr., and passed away on July 10th, 1875, in his ninety-third year. On the afternoon of his death, with the Book of Mormon in his hand, he bore his final testimony to all those present at the bedside.

The life of Martin Harris was not unlike those of Oliver Cowdery and David Whitmer, the other two Book of Mormon witnesses. Both of them strayed away from the Church, but never did either deny the fact that he had been called of God to bear witness to the world that the Book of Mormon was divinely revealed to the Prophet Joseph Smith and that its translation was only made possible through inspiration from on High. To-day, nearly one million Latter-day Saints in all parts of the world continue to sing with heartfelt conviction and thanksgiving:

An angel from on high, The long, long silence broke;

Descending from the sky. These gracious words he spoke:

Lo, in Cumorah's lonely hill a sacred record lies concealed;

Lo, in Cumorah's lonely hill a sacred record lies concealed.



## THE EVERLASTING DOORS

FROM the twenty-fourth Psalm, also the source of this year's M.I.A. theme, comes the title chosen for the pageant to be presented at the Centennial conference in Rochdale, on July 31st. The title of the pageant, which will depict the history of the Gospel from the Creation to the present day, will be "The Everlasting Doors"—Be ye lift up, ye everlasting doors; and the King of Glory shall come in." (Psalms 24:7).

Daily rehearsals are being held for the pageant, which is expected to be one of the highlights of the conference. It will be presented in Rochdale Town Hall at 8 p.m. on Saturday evening, July 31st.

Herewith are a few excerpts from the pageant:—

(From the Resurrection scene:)

Far-flashing on its wings of light,  
A falchion from its sheath,  
It cleft the realms of darkness and  
Dissolved the bands of death.  
Hell's dungeon's burst, wide open swung  
The everlasting bars,  
Whereby the ransomed soul shall win  
Those heights beyond the stars.

Another impressive scene depicts the martyrdom of William Tyndale, the man who brought the Bible to Britain. This is the narrative reader's description of the event:

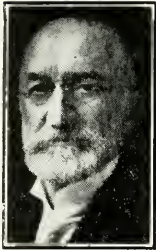
Of all the advocates of free thought, none made a more significant contribution to the history of England than her own son, William Tyndale, the man who brought the Bible to Britain. Schooled in the nation's highest institutions of learning, in the early years of the 16th century, Tyndale soon became inflamed with the desire to place the scriptures of the New Testament into the hands of the people. Unrest and hostility drove him from his motherland to the continent, but still he persisted in his efforts. Thousands of copies of the English translation of the Holy Writ were smuggled into Britain. His enemies pursued him to the last, however, and finally he fell into their hands. In a little Belgian village in 1536 he suffered a martyr's death. The irony of the martyrdom was satirical—his assassins spared him the agony of the flames by strangling him first with the Bible he had loved so well—the same vessel of truth which soon should make men free. His work was not in vain, however, and his name will stand forever as a true disciple of religious freedom and tolerance.

The story of the restoration of the Gospel is also dramatically portrayed, followed by the absorbing tale of the Gospel's coming to Britain a century ago. Many interesting and significant events of the past century, together with the progress evident at the present day, are all appropriately depicted in the pageant.

To insure the financial success of the pageant and to defray the cost of the bronze memorial to be unveiled at Preston by President Grant, members are this week receiving envelopes into which they may insert any contribution they wish to make towards the Centennial celebration. Contributors to the fund will have their names inscribed on an Honour Roll which will be exhibited at the conference. The collection of the fund is in charge of the respective branch presidents. Anyone not receiving a contribution envelope may obtain one by contacting his branch president.—PARRY D. SORENSEN.

## NEWS OF THE CHURCH IN THE WORLD

**PRESIDENT** Heber J. Grant will arrive in England, Monday, July 19th, after visiting four Continental missions, including the French, Swiss-



**President Grant**

Austrian, Czechoslovakian and German missions. After speaking before the American Club of Paris on June 24th, President Grant and his party, consisting of Presidents Richard R. Lyman and Hugh B. Brown, and Elder Joseph Anderson, his private secretary, went to Liege, Belgium, where the headquarters of the French Mission are located. On Sunday, June 27th, President Grant dedicated the Herstal Branch Chapel, near Liege. From the French Mission, the group went to Switzerland, from whence they will go to Austria, Germany and Czechoslovakia. It is likely that Presidents Lyman and Brown will arrive in London a few days before President Grant.

**NATIONAL** University, in Washington, D.C., honoured Elder Elbert D. Thomas, United States Senator by conferring upon him the honorary degree of Doctor of Letters at its commencement exercises, at which Senator Thomas was principal speaker. The award was made "in recognition of valuable contribution to political thought and eminent services in the field of statesmanship." Elder Thomas was a visitor to London last summer after attending the Interparliamentary Union sessions in Budapest, Hungary. He is a member of the Deseret Sunday School Union General Board.

**THE MEMORY** of Elder Heber C. Kimball, one of the seven missionaries who first brought the Gospel to Britain a century ago, and known as the "Father" of the British Mission, was honoured on his birthday, June 14th, when approximately sixty of his descendants assembled at a family re-union. One of his surviving eight children is Elder J. Golden Kimball, President of the First Council of Seventy, who recently observed his eighty-fourth birthday anniversary. Heber C. Kimball was born June 14th, 1801, and died on June 22nd, 1868.

### MOTHER — FRIEND

*By Edna J. Gardiner.*

God gave me a friend that I might see  
Something of His Divinity.

A friend where grief and joy are one,  
To have, to share, till life is done.

God gave me a friend so sweet and mild  
Who could open her arms to a little child;  
A friend to heed the age-old plea  
Let little children come to me.

God gave me a friend whose charm and grace  
Lent halo to the commonplace.  
A friend whose kindly thought and deed  
Was manna in my time of need.

God gave me a friend in life's dark hour,  
A staff, with all sustaining power;  
A friend for whom my prayers ascend  
God make me worthy of my friend.

## OF CURRENT INTEREST

**LAUREL** wreaths and great bouquets brightened Queen Victoria's statues Sunday, June 20th—100th anniversary of the day an 18-year-old Princess was awakened to be informed she was a queen. Wreaths were placed at the Victoria Memorial opposite Buckingham Palace and also at Temple Bar and the monument facing St. Paul's in London. They marked the centenary of the young woman who now has more sculpture in her honour in the Empire's Capital than any hero or king.

**THE TRAFFICSCOPE** has been evolved by a Minnesota engineer to enable motorists to see over the crest of hills. By an ingenious arrangement of mirrors placed in position directly above the highways at the tops of hills, the trafficscope is said to permit motorists to see either behind them or over the hill and down the other side. This new device promises to reduce materially the heavy costs of regrading many highways.

**IMPERIAL AIRWAYS** held an extraordinary general meeting recently, and a resolution was passed to multiply the company's capital five times. The additional capital is needed to finance greatly increased services throughout the Empire. Much additional aircraft and equipment has been ordered to undertake the services under a new agreement with the Post Office, which provides that all letters for the Empire up to a half ounce in weight are to be carried at the ordinary penny half-penny cost. This means that practically all of the mails carried by air will be ordinary uncharged letters. Empire services are to be handled by 35 planes with a speed of 200 miles per hour. Each week there are to be nine services to and from Egypt, five to and from India, three to and from East Africa, three to and from Singapore and two to and from both South Africa and Australia.

**FROM ADELAIDE**, S. Australia, comes a news report that the Capital and Glenelg will soon be connected by an ultra-modern highway. The thoroughfare will be one of the most picturesque in Australia with a setting of lawns and gardens, trees and flowering shrubs. In addition to two wide roads for traffic, a unique feature will be the special lanes for bicycles only. The scheme will be completed by next summer and a garden committee has been appointed to supervise the planning of the flower plots which throughout the year will be a blaze of colour.

**GLASS** Architecture is no longer new. An office building of glass brick is now rising on Fifth Avenue, New York, and another is going up in Washington. According to Mr. Olindo Grossi and Max Feldman, glass will play a leading role in the construction of buildings and houses not many years hence.

**GUEST OF HONOUR** of the Cleveland Boy Scouts at their twenty-seventh anniversary festival, Bob Feller, the eighteen-year-old rookie baseball pitcher from the Cleveland "Indians," found himself surrounded by a throng of three thousand whistling, cheering boys, recently. According to the Associated Press, the young pitcher who strikes out sixteen or seventeen batters a game, gave the following advice to the Boy Scouts aspiring to grow up to be major league pitchers: "I don't smoke or drink. I don't even drink coffee. I drink plenty of milk. I think it's the best policy not to smoke. If it doesn't hurt you, it doesn't do you any good and it costs a lot of money. Use your head. Use your common sense. Live a good clean life. I think smoking hurts your wind. Take everything you do seriously."



## FROM THE MISSION FIELD

### Transfers—

Elder Lewis W. Jones and Elder Russell B. Beard were transferred from Welsh and Norwich Districts, respectively, to the Centennial Committee, Thursday, July 1st.

### Doings in the Districts—

LONDON—At baptismal services held in Southwest London Branch Chapel on Sunday, June 27th, Bernard Mount was baptized by his father, Brother Ira W. Mount, and confirmed by Brother William H. Bickerstaff; Thomas William Price was baptized and confirmed by Elder Christian J. Draayer; Thomas William Price, Jr., was baptized by Elder Draayer and confirmed by Supervising Elder Alma J. Larkin; and George Edward Price was baptized by Elder Draayer and confirmed by Elder John F. Kimball.

BRISTOL—Bristol Branch Genealogical Society sponsored a social at Hannah More Hall, Bristol, on Saturday, June 26th. More than 60 members and friends were present to participate in the singing, games, folk dancing, broom-stick dancing, and ballroom dancing. Friends from Stroud Branch helped with the programme, which was under the direction of Sisters Dorothy Burroughs and Lucy Battle. Refreshments were served during intermissions.

IRISH—Sixty members and friends of Belfast Branch attended the closing M.I.A. social of the season on Wednesday evening, June 30th, in the Branch Hall. Musical items, recitations, and games were featured on the programme which was under the direction of Brother Joseph Ditty. Also during the evening

Supervising Elder Joseph W. Darling presented Elder Austin M. Scott, who is soon to be released, with a gift book on behalf of his fellow missionaries.

MANCHESTER — Oldham Branch's Birthday Club sponsored a Treasure Hunt for its members on Saturday, June, 19th. Sister Mary E. Wynn, president, arranged the affair. The evening was terminated with a programme and refreshments prepared by Sisters Emma Wynn and Janey Nelson.

On Tuesday, June 22nd, a softball competition was held on Chadderton Recreation Ground between Rochdale and Oldham Gleaner Girls, with Oldham winning by a score of 22-6. Sisters Frances Nelson and Edith Gilley are captains of the Oldham and Rochdale teams, respectively.

SHEFFIELD—At the baptismal service held recently in Sheffield Branch under the direction of Branch President R. K. Birkhead, Robert Henry Baker was baptized by Elder Boyd W. Woodward and confirmed by Brother Robert Briggs. Also Harriet Baker was baptized by Brother George Laycock and was confirmed by President Birkhead.

District Honour Day was held near the historic Conislin Castle on Saturday, June 19th. M.I.A. Supervisors Brother John Ianson-Holton, Jr., and Sister Lillian Clark directed the events and arranged a picnic tea for all who attended.

Rawmarsh Branch Relief Society raised funds to purchase a clock for the Branch meeting hall, recently, when they sponsored a programme and social for friends and members of the branch.

### PERSONAL

NEWSOME-METCAFFE — The wedding of Sister Irene Newsome and Mr. Cyril Harold Metcaffe was solemnized at Thorton, Bradford, on Saturday afternoon, June 26th. The bride, a member of Bradford Branch was dressed in white satin

and carried a bouquet of red roses and white heather. The bridesmaids were dressed in blue and carried bouquets of sweet peas. Several members of Bradford Branch were present at Sister Newsome's wedding.

## LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**  
Corn Exchange,  
Hadden Street,  
Off Market Street.
- Accrington:**  
L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
L. D. S. Hall,  
13, Wellington Street.
- Belfast:**  
Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street,  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
St. Peter's Street.
- Bolton:**  
Corporation  
Chambers,
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
105, Queen's Road.
- Bristol:**  
Hannah More Hall,  
45, Park St., Clifton.
- Burnley:**  
L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Cardiff:**  
Enquire:  
98, Albany Road.
- Clayton:**  
Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
L. D. S. Hall,  
Trafford Street.
- Dublin:**  
L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Place.
- Gainsborough:**  
L. D. S. Hall,  
Curtis Yard.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
L. D. S. Hall,  
4, Nelson Street,
- Great Yarmouth:**  
L. D. S. Hall,  
66a, South Quay.
- Grimby:**  
Thrift Hall,  
Pasture Street.
- Halifax:**  
L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hexham:**  
Deseret,  
Alexandra Terrace.
- Hucknall:**  
Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynold Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
L. D. S. Hall,  
5, Westfield Road.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea,  
149, Nightingale Lane,  
S.W.12.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
188, Linthorpe Road.
- Nelson:**  
L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
L. D. S. Chapel,  
89, St. Michael's Str.
- North Walsham:**  
Enquire:  
32, Norwich Road.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street,
- Plymouth:**  
L. D. S. Hall,  
34, Park Street,  
Tavistock Road.
- Pontllanfraith:**  
Enquire:  
81, Brynteg Street.
- Portsmouth:**  
Pimco Hall,  
Heidelberg Road,  
Southsea.
- Preston, Lancs:**  
L. D. S. Hall,  
96, Friargate.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Sheriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
L. D. S. Hall,  
100, Main Street.
- Skelton:**  
Scott Rooms,  
Boosebeck Road,  
Skelton Green.
- South Shields:**  
L. D. S. Chapel,  
98, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton:**  
Enquire at:  
72, Tursfield Road.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
L and Y Station.
- Wolverhampton:**  
L. D. S. Hall,  
Hill Street,  
Off Lower Stafford Rd.

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